

a **CALL** *to*
ACTION

SHABBOS CHAZAK

20TH AND 24TH OF TEVES

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF
HaMaaseh Hu HaIkar

Foreword

We are pleased to bring you this newly published edition of *a CALL to ACTION* in anticipation of Shabbos Chazak and the 20th and 24th of Teves. Translated from its Hebrew counterpart, *HaMaaseh Hu Halkar*, this presentation is a collection of practical instruction from the Rebbe's *sichos* pertaining to our bolstered ability and paralleled obligations, surrounding the completion of the first book of Chumash, *Yahrtzaitz* of the Rambam and the Alter Rebbe respectively.

HaMaaseh Hu Halkar is a compilation of *hora'os* culled from the Rebbe's talks in the years 5748 to 5752 (1988-1992), from both edited and unedited sources (*muga* and *bilti muga*). Great effort has been extended to remain faithful to the Rebbe's calculated and instructive nuance. This English translation is rendered by **Rabbi Yaakov Paley**.

At this time, when Moshiach's arrival is imminent, the Rebbe, *Melech HaMoshiach*, has emphasized the primacy of action. We are now beginning to experience the era when we will fully appreciate 'the superiority of deed' above scholarship. May it happen now, completely and speedily!

Editorial Office of
HaMaaseh Hu Halkar
Parshas Vayechi, Teves 5767



a CALL to ACTION

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המעשה הוא העיקר

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5767 • 2007

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Translated in the memory of Yitzchok Yosef ben Yaakov Mordechai.

Shabbos Chazak

INTRODUCTION

*It is the Jewish custom that upon completing any of the five books of the Torah in our cycle of weekly readings, the entire congregation calls out: 'Chazak, Chazak, v'Nischazek – Be strong! Be strong! And may we be strengthened!'*¹

EVERYONE'S CALL

- 'Chazak, Chazak, v'Nischazek' is called out by everyone present in the synagogue, including men, women, and children.²

LOUD AND JOYFUL

- We call out with a loud, joyous, voice, which reflects on the strength and steadfastness of the Jewish people in all Torah matters.³

THRICE STRENGTHENED

1. The sources given for this custom in Likutei Sichos, Vol.25 p.474, are: "Avudraham, Seder Hatz'a'os Sefer Torah; *Responsa of Maharam Mintz*, Chapter 85; *Aruch Hashulchan*, Orech Chayim, 39:15; *Keser Shem Tov* (Gagin) Vol.1, 38."
2. "We call out – *everyone* present in Shul, both those in the men's section and those in the women's section and even including young children - 'Chazak, Chazak, v'Nischazek', using the word *chazak* three times." (Parshas Vayechi 5752 – Sichos Kodesh p.505)

[In Jewish Law, something done three times constitutes a *chazakah* (lit. a strength) i.e. a legally valid continuity and power. In this case, the word *chazak* i.e. the strengthening, is *itself* given a *chazakah* (legal strength) by being repeated three times over – Ed.]

3. Parshas Matos-Masei 5751 – Hisvaduyos p.68.
See there, footnote 4: "Note that the source for this custom is from the fact that "When Hashem told Yehoshuah upon the completion of the Torah, 'Chazak v'Ematz – Be strong and fortified!' [See footnote 1 above for sources]. The innovation in this custom is that although 'strength' is mentioned only twice in the verse, 'Be strong and fortified', Jewish custom has nevertheless added a third 'strength'.

Now, in addition to an established Jewish custom being 'a part of Torah itself', it even bears an advantage of a kind, over the Written and Oral Torah (See Likutei Torah, Derushei Sukos, 80c and in many other location, for an explanation of this advantage). Moreover, this custom carries the advantage and complete state of 'something done three times assumes a legal strength, a *chazakah*' [See previous footnote]."

- This strength is itself further bolstered by our tripled expression of strength, ‘*Be strong! Be strong! And may we be strengthened!*’³

IMPLEMENTING THE CALL

- During Shabbos Chazak, each and every Jewish person should strengthen themselves, their family, and all around them (the word ‘*nischazek* – may we be strengthened’ is plural), in all matters pertaining to Judaism, Torah, and Mitzvos.⁴

4. [The name of every Parshah, in addition to its content, serves as a lesson and instructed that we should implement. This is included in the directive from the Alter Rebbe to ‘live with the Parshah of the week’ by implementing its lessons. Moreover, since our Parshah is also the conclusion of the entire book of Breishis - and ‘everything follows its conclusion’ (Brachos12a) - this Parshah’s name (Vayechi) must certainly contain a powerful lesson.

However, since we are already alive (and can therefore ‘live with the Parshah’) – the life of Jewry being *true* life since it stems from the Torah of Life (Avos d’Rabbi Nasan 34) – then what instruction can we take from the name Vayechi, which means ‘life’?! How do we ‘live’ with ‘living’?

The explanation, in brief, is that a person generally does not feel his life-force and certainly not its source i.e. the essence of his soul. He merely feels the individual powers that stem from this life-force e.g. sight, hearing, etc. Our general and essential life-force remains undetected by our senses. The instruction of Vayechi, then, is to take the expression of our soul’s essential life-force i.e. our essential faith in Hashem, and ‘live with it’ by expressing it within the particulars of our divine service and details of our daily affairs.

Insofar as Torah is concerned, instead of merely living with (and sensing the vivifying force we receive from) the individual Parshah of each week, ‘Vayechi’ instructs us to live with and sense the general vivifying force of Torah itself, ‘for it is our lives and the length of our days’. This awareness should then be likewise brought to bear in the particular of our daily ‘living’.

And since the life of the entire creation comes from the Torah, Vayechi teaches us to view the world in context of its true general life-force, so that we fully interact with the world based on the awareness that there is nothing besides Hashem. (Editor’s synopsis of Sichas Vayechi 5750 – Hisv. p137)]

“It is now Shabbos Parshas Vayechi, Shabbos Chazak, when we conclude the first book of Torah [i.e. Breishis, also known as] ‘Sefer Hayashar’ [i.e. the Book of the Upright – our forefathers Avraham, Yitchak and Yaakov. The name Breishis comes from the word *rosh* – a head or beginning, which indicates that this book is loftier than the other four books. See there, footnote 1]. Each and every Jewish person should therefore strengthen... [See main text above for continuation] ... in a manner whereby it becomes clearly discernable that he lives in the true sense of the word ‘living’ i.e. with the individual as well as general life-force of the Jewish people and the Torah, as it permeates every last detail of our day-to-day lives.

GREAT KIDDUSH / FARBRENGEN

- We should connect this custom with the holding of a special *farbrengen* in addition to the weekly *farbrengen* (that are held in fulfillment of the custom ‘to gather congregations each Shabbos’). Indeed, many congregations have the custom to hold a *Kidushah Rabbah* – a ‘Great Kiddush’ on Shabbos Chazak.⁵

RE-INSTALL THE CUSTOM

- We should re-establish and bolster this custom everywhere, so that all may add in reciting words of Torah - along with – and they may add in their rejoicing upon the completion of an entire book of Torah.⁶

(Parshas Vayechi 5750 – Hisvaduyos p.137)

5. Ibid. See also there, p.142: “We should therefore hold an extra farbrengen in honor of this Shabbos Chazak [upon completing the book of Breishis], as well on the Shabbos Chazak’s for completing the remaining four books of the Torah. Certainly, then, we should hold an extra farbrengen on the Shabbos Chazak for completing the entire Chumash – although there is no need to encourage a celebration for that completion, since we already celebrate the completion of the entire Torah with the festival of Simchas Torah.

This practice should be further required in this Shul and study hall, since those present have not fulfilled their ‘obligation’ with the current farbrengen. For that reason I found it necessary to promote and encourage this practice now. After all, I don’t want people to attribute the fact that that the Gabbaim haven’t arranged an additional farbrengen, to the fact that this farbrengen is being held! [Rather, they should go ahead and make another farbrengen –Ed]

There is plenty of time to hold a second farbrengen following this one, and even after all that we have discussed in this farbrengen, there still remains plenty that could – and should – be discussed. Particularly, as there are Torah scholars present amongst the audience, and especially as there are students of Yeshivas Tomchei Temimim who are expected to fulfill everything in the most perfect manner [‘temimim’ means ‘perfect ones’ –Ed].

The most important thing is not merely the discussion, rather that the message should even transcend speech altogether, so that it will be openly and clearly discernable that this is our very life-force – [as alluded to in the name of the Parsha,] ‘Vayechi’ [lit. ‘he *lived*’]!”

See also Parshas Bamidbar 5750, footnote 137 – Hisvaduyos p.153: “It is for this reason that Kiddush on the day of Shabbos is called *kidushah rabbah*, the ‘Great Kiddush’, since it is held amongst a multitude of Jewish people [i.e. in Shul]” See there in the subnote: “This explanation is in addition to its basic euphemistic meaning, seeing that it is shorter than the Kiddush for Friday night (*Magid Mishnah* to the Rambam, Shabbos 29:10).”

6. “In a similar manner to the rejoicing over the completion of the entire Torah that is celebrated on Simchas Torah. The gathering of a large number of Jewish people

- This should include the acceptance of good resolutions to increase in Torah study and the embellished performance of Mitzvos.⁶

20th of Teves

Yahrtzait of the Rambam

INTRODUCTION

Known as 'Rambam', an acronym for Rabbi Moshe Ben Maimon, he was born in Cordova, Spain, on the 14th of Nissan 4895 (1135) and passed away in Teveria, Eretz Yisrael, on the 20th of Teves 4985 (1204).

He is most famous for his fourteen volume codification of all the laws (both presently applicable and otherwise) of the entire Torah, amongst his many other works and accomplishments for Jewry. Such a work had never been done before and has not been done since.

His greatness is attested to on his gravestone, which reads: 'From Moshe [Rabbeinu] to Moshe [the Rambam], not rose like Moshe'.

The Rebbe strongly encouraged regular study of the Rambam, in order that all Jews cover the entire Torah in a yearly (or three-year) cycle.

The Rebbe also emphasized the connection between the Rambam and the Alter Rebbe (See below, 24th of Teves), which is highlighted by the proximity of their Yahrtzait (the 20th and 24th of Teves) and the fact that they both authored classic works on Jewish Law and fundamental guides to divine service.⁷

TORAH, MITZVOS, AND RAMBAM

- Since the Rambam wrote his main⁸ work, *Mishneh*

for the sake of rejoicing over completing the Torah further emphasizes the indivisible unity of the general life-force of the Jewish people and the Torah. The final purpose, however, is for this life-force to be drawn down until it permeates our actual service, including its very finest details." (Parshas Vayechi 5750 – Hisvadyos p.137) [See previous two footnotes for further clarification]

7. Likutei Sichos Vol. 26, p. 26.

8. [In addition to his other great works, such as *Pirush Hamishnayos*, 'Explanation to

Torah, for the sake of all Jewry⁹, his *yahrzeit* should certainly be utilized¹⁰ to bolster the Torah study and Mitzvah performance by all Jewry – with foremost attention being given to studying *Mishneh Torah*.¹¹

the Mishnah’, *Moreh Navuchim*, ‘Guide to the Perplexed’ which clarifies the intricacies behind Judaism, *Yud Gimmel Ikkarim*, ‘Thirteen Principles of Faith’ which are recited daily by many communities, *Sefer HaMitzvos*, ‘Book of Commandments’ that briefly outlines each of the Torah’s commandment along with its source, and others. –Ed]

“His main work, which he called *Mishneh Torah* [lit. Repetition of the Torah i.e. his fourteen volume code of Jewish law containing all of the Torah’s laws –Ed], (which was the only work that the Rambam wrote in *lashon hakodesh* (Hebrew)” (Parshas Shemos 5751 – Hisvaduyos p.153)

9. “As the Rambam writes in his Introduction to his work: ‘I saw fit to author... the laws of the Torah... In a clear and concise manner... so that all the laws will be open and accessible for everyone, great and small alike... It is for that reason, that I have called this work ‘*Mishneh Torah*’ – for a person need but first read the Torah [i.e. the Chumash – the Written Torah], and then read this compilation from which he will know the entire Oral Torah.” (Night following 29th of Teves 5750 – Hisvaduyos p.148)
10. “In accordance with the explanation given by the Alter Rebbe in *Igeres HaKodesh* concerning the *yahrzeit* (‘*Yom Hilulah*’) of a *tzaddik*, that ‘all of his deeds, Torah-study, and divine service, which he performed in the duration of his entire lifetime... is revealed and shines forth in open revelation from Above... and it ‘effects salvations in the midst of the earth’.

We could therefore understand that the unique quality of this day ought to bring an arousal to increase our Torah study and Mitzvah performance. The main thing is the practical implementation, in accordance with the principle that surrounds all Torah and Mitzvos, namely, ‘Action is the main thing!’

The above received further emphasis concerning the Rambam’s *yahrzeit* in particular, since he wrote... [See main text above for continuation] – certainly then, his *yahrzeit* must cause an addition in the actual implementation of Torah and Mitzvos by all Jewry!” (Ibid.)

11. Ibid. See also Parshas Shemos 5752 – Sichos Kodesh p.523: “This directive applies to each and every Jewish person. After all, every Jew ‘lives’ with the Rambam, either through studying the Rambam[‘s works] themselves or through studying the books upon which the Rambam based his works, or studying books that are based on the Rambam’s works – beginning with the source and foundation for the entire Torah, namely, the Written Torah [i.e. the Chumash].”

See there, p.529: “This is the principle practical directive from this Shabbos and this *farbrengen*: We should make positive resolutions to increase our study of *Sefer H Rambam* [i.e. *Mishneh Torah*], and in a manner of ‘to study and to teach’ regarding both ourselves and others.”

See also there, p.530: “As we already mentioned, the chief directive from this Shabbos is to resolve to increase our study of *Sefer H Rambam* – the more the better!”

JOIN THE STUDY CYCLE

- We should join (or bolster if we have already joined) the study of Rambam as is being done by very many Jews. [There are three cycles one could follow, based on ability:] a) Three chapters per day, b) One chapter per day, or c) A daily selection from *Sefer HaMitzvos*.¹²

THE ENTIRE TORAH

- One of the great advantages of studying *Mishneh Torah*, is that we get to learn *all* the laws of the *entire Torah* – both the laws that applied when the *Beis Hamikdash* still stood, and more importantly, the laws that will apply during the future Redemption.¹³

LAWS OF MOSHIACH

- Of particular significance is the study of the last two chapters of the final section of *Mishneh Torah*, the Laws of Kings, which details the Laws regarding Moshiach.¹²

UNITED IN STUDY

- In addition to our personal study of Rambam, we

12. [In *Sefer Hamitzvos*, Rambam simply records each commandment, gives a short description and states its source, with a few other occasional details. *Mishneh Torah*, on the other hand, is a fourteen volume work containing a detailed description of each law governing each commandment. For the sake of harmonizing the study cycles, Chabad has published books of *Sefer HaMitzvos* that have been re-divided so that the commandments studied in brief on any given day, by those following the *Sefer HaMitzvos* cycle, will be the same commandments studied that day in detail, by those who follow the three chapter a day, *Mishneh Torah* cycle – Ed]

“The current divine service of the Jewish people should be geared to... preparing ourselves and others for the Days of Moshiach... This primarily includes – in connection with the Rambam’s *yahrtzeit* – our bolstering and increasing our study of the Rambam’s *Mishneh Torah*, as well as joining... [See main text above for continuation]” (Parshas Shemos 5752 – Hisvaduyos p.107)

13. “...as a preparation for ‘that time’ [i.e. the future Redemption], we need to study topics that relate to the Third *Beis Hamikdash* so we will know how to construct it, or how to participate in the contributions towards the *Beis Hamikdash* and so forth. For example, we should study *Hilchos Beis HaBechirah* [- the chapters of Rambam that concern the *Beis Hamikdash*].

In recent years, the custom to study Rambam every single day has spread amongst Jewry” (Night following 29th of Teves 5750 – Hisvaduyos p.148)

should also influence other Jews around us, men, women, and children - in great numbers.¹²

- We should do so in a manner that others will see us and take the cue from our example to likewise influence many people to study Rambam.¹²

THREE CHAPTER A DAY

- On the actual *Yahrtzait* itself, we should promote – with far greater effort¹⁴ – the study of three chapters of *Mishneh Torah* per day, in order to complete the entire book in one year.¹⁵

TZEDAKAH

- We should add in Tzedakah in connection with the *Yahrtzait*.¹⁶

FARBRENGENS

- We should hold a *farbrengen* [Chassidic gathering] in each and every location, in connection with the *Yahrtzait*. Even those locations which have already announced they will hold a *farbrengen* are yet able – and should – further increase their efforts in this regard.¹⁷

14. “We should connect this with Tzedakah, in accordance with the saying of our Sages, ‘He would first give a coin to a pauper and then pray’ – how much more so regarding success in our studying the laws of the entire Torah which is dependant upon a blessing bestowed from Above (as we recite upon completing Rambam: ‘Just as You helped me complete this work, so may You help me complete other works’) – [To receive this divine assistance] we certainly need to give Tzedakah.” (Night following 29th of Teves 5750 – Hisvaduyos p.149)

15. Night following 29th of Teves 5750 – Hisvaduyos p.148.
See Parshas Shemos 5750 – Hisvaduyos p.161: “Ideally – three chapters a day.”
See also Parshas Shemos 5751 – Hisvaduyos p.153

16. “Since this Shabbos follows – and is therefore a continuation of – the 20th of Teves, the Rambam’s *yahrtzait*, and the 24th of Teves, the Alter Rebbe’s *yahrtzait*, it is therefore extremely fitting and worthwhile for each of us to increase in matters that relate to them, via giving extra Tzedakah. (The great importance of Tzedakah is explained in the Alter Rebbe’s *Igeres HaKodesh* and *Igeres HaTeshuvah*.)” (Parshas Shemos 5750 – Hisvaduyos p.161). See footnote 15 above.

17. Parshas Shemos 5750 – Hisvaduyos p.153 in main text and in footnote 48.

JOINT CELEBRATIONS

- [During a year when the completion of the annual study cycle of Rambam occurred in proximity to the Rambam's *Yahrtzait*, the Rebbe said:] It would be worthwhile and fitting to celebrate the completion of the annual study of Rambam on his actual *Yahrtzait*.¹⁸

HERE, THERE - EVERYWHERE

- At least one celebration for completing the annual study of Rambam should be held in Eretz Yisrael, preferably by the Rambam's gravesite in Teveria. At least one celebration should likewise be held in the Diaspora. If possible, there should be numerous celebrations, both in Eretz Yisrael and in the Diaspora.¹⁸

24th of Teves

Yahrtzait of the Alter Rebbe

BRIEF HISTORY

The Alter Rebbe, Rabbi Shneur Zalman of Liadi, was the saintly founder of Chabad Chassidus and author of the (Alter Rebbe's) Shulchan Aruch and the Tanya (the Written Torah of Chassidus), amongst other works.

He was born in Liozna, White Russia, on the 18th of Elul 5505 (1745), passed away in Pyena on the 24th of Teves 5573 (1812), and was buried in Haditch.

A tzaddik's yahrtzeit is highly significant for his followers and all of Jewry (See footnote 19). How much

18. "Since 'we may acquire something positive or meritorious for another person even in his absence [although that person is yet unaware of our action on his behalf]', those who celebrate completing the entire book of Rambam on the day of his *yahrtzait*, can also merit all Jewry from every location (including those who already celebrated during the previous days or will only hold their celebration in the coming days)! This way, they will all merit the lofty advantage ('*iloi*') and auspicious affect ('*segulah*') of having celebrated the completion of Rambam's work on the auspicious day of his *yahrtzait*, the 20th of Teves." (Parshas Vayechi 5749 – Hisvaduyos p.158)

more significant when the tzaddik is, in the words of the Baal Shem Tov, ‘a brand new soul’ which ‘has descended into this world’ in order ‘to illuminate it with the light of the revealed dimensions of Torah and (the light) of Chassidus³²; a soul that will offer itself up for the good of Chassidus and whose accomplishments will bring the era of Moshiach’.

IN CONECTION WITH THE YAHRTZAIT

- This is a day in which we should add in all holy matters, particularly matters connected to the actions, service, and teachings of the Alter Rebbe.¹⁹
- We should then continue these activities throughout the rest of the year.¹⁹

STUDY HIS WORKS

- It is worthwhile and fitting for each individual man - and woman too²⁰ – to add a scheduled study session for the purpose of studying the teachings of the Alter Rebbe – his *Shulchan Aruch* and holy book of *Tanya*. In our times, a

19. “For it is now that ‘all the deeds, Torah study, and divine service that he performed throughout his entire lifetime’ rises [further] on High and is [simultaneously further] revealed Below, to the extent that it ‘affects salvation in the midst of the earth’” (Parshas Shemos 5749 – Hisvaduyos p.186)

“This is just a ‘hint to the wise’ of what is required in the proper utilization of the Alter Rebbe’s Yahrzeit – each person should take the hint and further add according to their understanding and ability.” (Ibid, p.188)

20. “Since women are also obligated to study those laws of Torah that are applicable to them, as well as in the study of Chassidus... In fact, my own mother of blessed memory would be the one to transcribe, with great precision and speed, the Chassidic discourses that would arrive at the home of her father, who was a follower of the Rebbe Maharash. (It was customary in those times for people to eagerly wait for a Chassidic discourse to arrive from the town of Lubavitch [- via its recital by a Chassid who just returned from a visit to the Rebbe]. They would then immediately transcribe the discourse and make a number of handwritten copies.)

May it be Hashem’s Will, that we should extremely soon merit the full revelation of the Alter Rebbe’s Torah teachings – the books he authored as well as the manuscripts he penned or that others copied from the original manuscripts – and that all that is yet in manuscript form will now be actually printed.” (Parshas Vayera 5751 – Hisvaduyos p.175)

greater need has arisen to boost such study.²¹

MORNING TANYA

- This includes the common practice²² – for those who are up to it – to study one chapter of Tanya each day (either successive chapters per day or otherwise) before the morning prayers – even before²³ ‘*Hareini mekabel*’ [‘I hereby accept...’, the opening sentence of the morning prayers in *Siddur Tehillas Hashem*].²⁴
- In addition to each person following this practice, according to their ability, we should also publicize and bolster the practice²⁵.

CHASSIDIC PARSHA

- We should increase our study of the Alter Rebbe’s *Torah Or* [on Breishis and Shemos] and *Likutei Torah* [on Vayikra, Bamidbar and Devarim] - with particular emphasis on timely study, by following the ‘*Chassidisher Parshah*’ [i.e. studying the discourses that concern each week’s Torah portion].²⁶

21. Parshas Shemos 5750 – Hisvaduyos p.161. See also Parshas Shemos 5749 – Hisvaduyos p.186.”

22. “The good custom of Chassidim - in our times as well as in former times.” (Parshas Acharei 5749 – Hisvaduyos p.68)

23. “[The Rebbe smiled and said:] I did not inquire of them, whether this study was done entirely before prayer, including before reciting *hareini mekabel* or merely after it! It is logical to presume the study took place before prayer and before *hareini mekabel*, so that they first studied a chapter of *Tanya* and only then opened a *Siddur* and recited *hareini*.” (Parshas Acharei 5749 – Hisvaduyos p.75)

24. Parshas Shemos 5750 – Hisvaduyos p.161. See also Parshas Acharei 5749 – Hisvaduyos p.75: “It is rather peculiar that this custom has not received proper publicity. After all, Chassidim have continued this practice into our present generation too – as I have myself witnessed.”

25. “By fulfilling this practice, they are fulfilling a positive command of the Torah, namely, the study of Oral Torah.” (Parshas Acharei 5749 – Hisvaduyos p.69)

26. “Note that many Chassidim have the custom to study the ‘*Chassidisher Parshah*’ weekly (during Shabbos in particular). During the winter Shabbosim they would study *Torah Or* and during summer Shabbosim (and at the end of the winter too), they would study *Likutei Torah*.

Many even had the custom to study these works, superficially at least, with their

OTHER WORKS

- We should also study the Alter Rebbe's Chassidic discourses that we have only recently merited to publish, as well as his works on the revealed dimensions of the Torah, such as his Shulchan Aruch.²⁷

ALL THE REBBEIM

- We should study the abovementioned along with the explanations on it that are found in the works of the Chabad Rebbes²⁸.
- This applies to the explanations of his works on the revealed dimensions of Torah – from the Alter Rebbe himself, as well as the Mittler Rebbe (whose book of

household, and even with their children of Bar Mitzvah age or younger.” (Parshas Lech Lecha, footnote 29, 5749 – Hisvaduyos p.315)

“Simply put: It is impossible that a ‘*chassidisher yid*’ would not study the ‘*chassidisher parshah*’ – and do so, in fact, even before drinking his mug of tea or coffee...

For some reason, this custom never quite made it to the shores of America... Or perhaps it did make it here, yet remained unknown because people practice it in a surreptitious manner... After all, all Jews are assumed to have acted properly [and we should give them the benefit of the doubt, assuming that they did not disregard this practice upon arrival to America -Ed].

However, we have already discussed this point on numerous occasions, that unobtrusive conduct (‘*zitzen bai zich unter paplitz*’) is not the way to do things nowadays...

On the contrary – everything should be done with enthusiastic tumult in order to further disseminate Torah and Judaism.” (Ibid, p.321)

“Practically speaking: We should promote this practice - that just as we study the entire *Sefer HaRamabam*, since it contains all the laws of the entire Torah, so too we should study *Torah Or* and *Likutei Torah*... [See Hisvaduyos 5752 p.299: “all their sections until their very conclusion”]. When we have completed their study one time, then in the spirit of ‘Just as You helped me complete this work, so may You help me to begin...’ – we should study it again, on a higher level, obviously.” (Parshas Chaye Sarah 5752 – Sichos Kodesh p.324)

27. Parshas Shemos 5749 – Hisvaduyos p.186.

28. “The study of the Alter Rebbe’s teachings include the study of Chassidus from the Chabad Rebbes who succeeded him, beginning with the discourses of the Mittler Rebbe – who wrote in the Introduction to his works, that his discourses are the teachings of his father, with greater elucidation – as well as the explanations and notations of the Tzemach Tzedek [to the Alter Rebbe’s teachings]. The same applies to the discourses of the subsequent Rebbes, until our Rebbe, the Leader of our generation.” (Parshas Shemos 5749 – Hisvaduyos p.188)

Halachic rulings was only recently published), certainly from the Tzemach Tzedek [who wrote extensively on the above], and all his other successors – as well as the explanations in Chabad Chassidus.²⁹

TWO LIGHTS, ONE TORAH

- We should likewise add in the study of the ‘two lights’ [‘*shney or*’ in Hebrew – alluded to in the first name of the Alter Rebbe, *Shneur*], namely, the light of the exoteric and the esoteric dimensions of the Torah in the manner whereby they are woven together to form one entity.³⁰

PUBLIC SESSIONS

- In addition to the personal study of the above, we should also hold public study sessions in the Alter Rebbe’s Shulchan Aruch and Tanya. Where these sessions already exist, we should add to their quantity and quality.³¹

LEARN TO ACT

- ‘Great is study since it leads to action’ – we should increase our practical service based on the directives of the Alter Rebbe. This includes the service of Tzedakah, whose great importance is elaborated upon in the Alter Rebbe’s *Igeres HaKodesh* and *Igeres HaTeshuvah*, and in a general sense, the service of disseminating Chassidus.³²

LEAD THE WAY

- Nowadays it is necessary to carry out all of the above

29. Parshas Vayera 5751 – Hsvaduyos p.175.

30. Parshas Shemos 5749 – Hsvaduyos p.186.

31. Parshas Shemos 5750 – Hsvaduyos p.161.

32. Ibid. See also Parshas Shemos 5749 – Hisvaduyos p.186: “To the extent that it has an effect on the realm of time (The Alter Rebbe’s second name, *Zalman*, contains the Hebrew letters *lazman* – ‘Time’) i.e. it has an effect on the very dimensions of physical time and space, so that the world itself is permeated with the ‘Two Lights’ (The Alter Rebbe’s first name, *Shneur*, contains the Hebrew letters *shney or*, ‘Two Lights’) [– the Alter Rebbe having authored two fundamental and innovative works, *Shulchan Aruch* (the light of the revealed dimension of Torah) and *Tanya* (the light of the esoteric aspect of Torah)].”

openly and with publicity, not in a surreptitious manner, particular as ‘it is a Mitzvah to publicize those who perform Mitzvos’, so that others will learn from our example and follow suit.³³

FARBRENGENS

- We should hold a *farbrenge* in connection with the 24th of Teves, in which we should study teachings of the Alter Rebbe and make resolutions to implement his instructions.³³
- Those locations in which a *farbrenge* has already been held, could surely add in quantity and quality - accompanied with great publicity.³³

מוקדש

לכ"ק אדמו"ר מלך המשיח



לזכות

חרש בן רבקה לרפואה שלמה וקרובה
לזכות לוי יצחק בן גיטל לאה ומשפחתו שיחיו
ולזכות יהודה בנימין בן שיזא ומשפחתו שיחיו



לזכות

הרה"ח הרה"ת ר' צבי מרדכי בן שרה
וזוגתו שלומית בת שושנה
ולזכות בנם משה לרגל יום הולדתו ט"ז טבת לשנת הצלחה
ולזכות אחיו ואחותיו:
יוסף יצחק, מנחם מענדל, חנה וחי' מושקא
שיחיו גודמאן



יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

33. “Particularly since ‘it is a Mitzvah to publicize those who perform Mitzvos’... and ‘competition between authors produces an increase in wisdom’ – apart from the advantage that a resolution made publicly and with publicity carries a far greater incentive as to its fulfillment.” (Parshas Shemos 5750 – Hsvaduyos p.161)